fighting, and as the power of the cockpit trusts makes this unfeasible, endeavors to curtail it as much as possible.

Notwithstanding governmental preachments, cockfighting continues to be the favorite sport of the masses. Restricted to Sundays and holidays, crowds gather on those days in the nipa-covered arenas. In the heat, the people mill with excitement as bets are made and won or lost.

The owner of a game-cock is wont to tend it well and possibly more tenderly than any living object of his household, wife and children not excepted. It is a common sight to see a Filipino in a street-car with his game rooster carried carefully under his arm, or to find him in front of his house training his bird for a coming fight. Yet it is a curious fact that the Islands must import their eggs from China and Japan.

Possibly some old-timer will arise to remark that headhunting is misplaced in a chapter dealing with sports and amusements. It will be insisted that the taking of human heads was a religious custom peculiar to the mountain tribes of Luzon, the Dyaks of Borneo, and the hill peoples of Formosa and New Guinea. The observation will be partly correct. The impulse which led to headhunting was revenge allied to the desire to furnish proof of manhood.

At the same time headhunting was a ferocious custom which combined all the excitement of an Army-Navy football contest, a world series baseball game, and a heavyweight world championship prizefight. Life was drab and dreary in the mountains. Something had to be invented to relieve the

monotony of planting and harvesting rice and *camotes* (sweet potatoes). So headhunting. The strategy of a foxy quarterback, the inside baseball of a famous manager, and the on-

[4] **Section read by Colonel William E. Dosser, Governor of the Mountain Province. See Samuel E. Kane, *Life or Death in Luzon* (1933).**